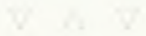


# ROSICRUCIAN DIGEST

FEBRUARY, 1952 • 30c per copy

## DDT in Our Daily Diet

Awareness of personal  
responsibility to health.



## Ancient Wisdom and the Bible

Religious systems and  
mystical inspirations.



## 'Thus Spake Zarathustra'

Man cannot argue  
with wisdom.



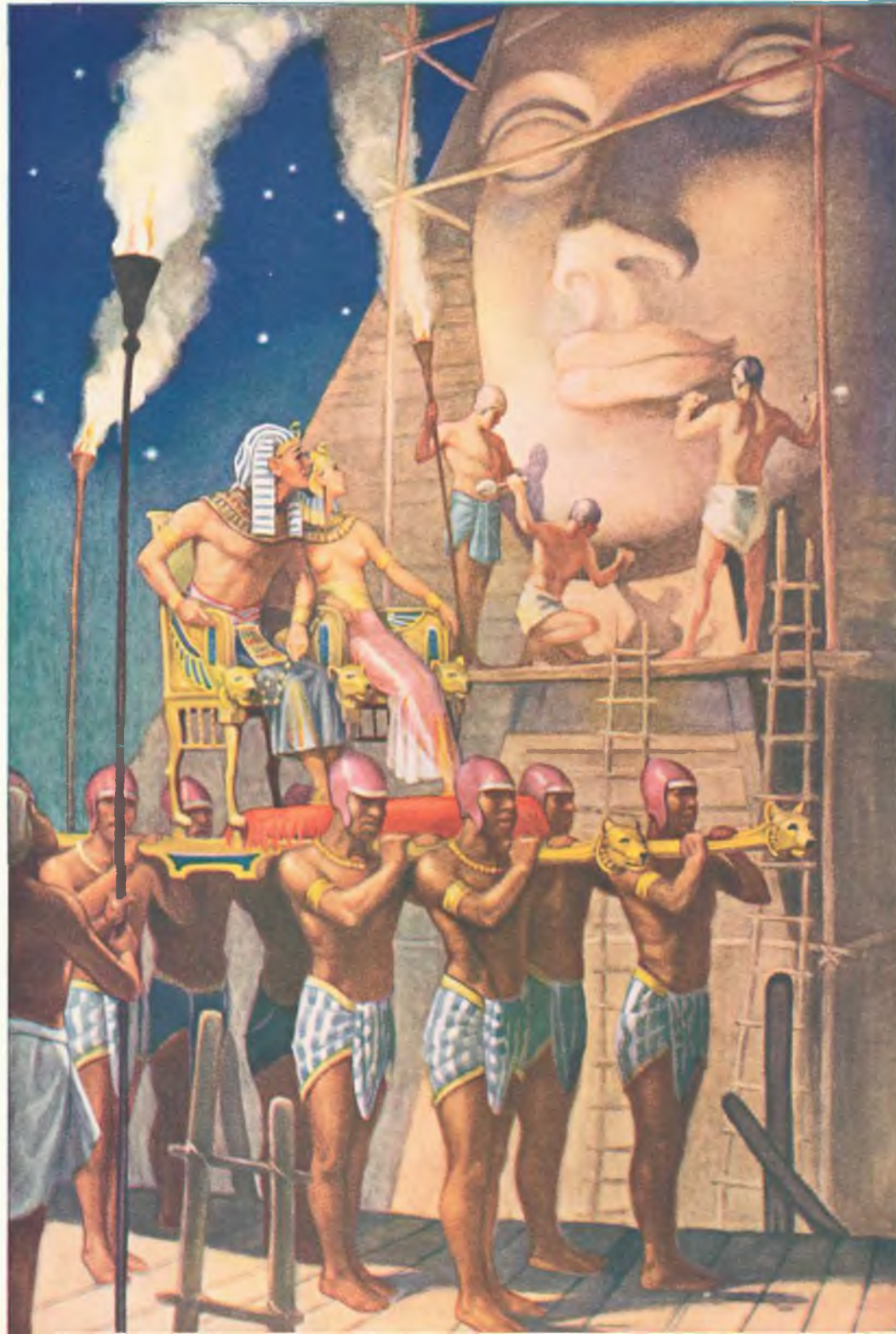
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- *Mysticism*
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Psychic  
Development





Men's Style



Women's Style

(Illustration twice actual size)

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#### GRAND SECRETARY OF FRANCE

Mlle. Jeanne Guesdon, Grand Secretary of AMORC in France, is seen conferring with the Imperator, Ralph M. Lewis. The photograph was taken recently in one of the offices in the newly constructed administration building of the Order in France. Mlle. Guesdon, as Grand Secretary, directs the expanding Rosicrucian activities throughout France and its colonies.

*(Photo by AMORC)*



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# ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXX

FEBRUARY, 1952

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

**EDITOR: Frances Vejtasa**

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# THE THOUGHT OF THE MONTH

## THE NEW FRENCH ENLIGHTENMENT

By THE EMPEROR

This is the fourth in a series of articles analyzing the prevailing conditions in Europe. This survey consists of personal observations by the Emperor during his recent visit overseas.



WE paused and stood a few minutes after our exertion. There was something symbolic about our climb up the long winding hill. At the railway depot, from which we just came, there had been a sense of confinement and limitation, that was both physical and mental. The little town of Ville-neuve-Saint-Georges is on the Seine just a few miles from Paris. Behind the railway yards and looking down on the wide river are 18th and 19th century stone buildings. They are darkened with soot and weathered by the many years. Most are dwellings situated over what are now meager little shops. They represent a lost elegance of another age. Their architecture is a stark and pathetic reminder of an aesthetic taste developed out of customs that will never return. One wonders how the vision of peoples in all such environments throughout the world can transcend them and meet the expanding future.

As we were climbing the steep narrow street to the high bluff overlooking the Seine, we experienced a transition of feeling. The jagged contour of roofs, smokestacks, and stone gables now lay far below us. The air was sweet and stimulating. The horizon retreated beyond the Seine to lush pasture lands dotted with small groves of dense green foliage. Here and there were story-book farmhouses. To our right, in the

haze of the distance, was the Eiffel Tower. There was something proud and majestic about it. It seemed to draw all the surrounding country toward it in an upsurge, as though it were a gigantic needle knitting the past, present, and future of France into a homogeneous pattern. The homes here on the hillside also seemed to convey a spirit of rejuvenation. They were fresh and clean in appearance instead of being steeped in an atmosphere of stagnation. They were alive with their colorful gardens. Open windows showed intriguing interiors that radiated comfort and security.

At the very crest of the hill were the quarters of the Grand Lodge of the A.M.O.R.C. of France and the home of Mlle. Jeanne Guesdon, its Grand Secretary. In keeping with French suburban homes, a wall of stone masonry separated a formal garden from the house proper. The wall was stern but not forbidding; rather, it was characteristic of the reserve with which the French people surround their private lives. Through the iron gateway the little gravel pathway, leading to the door and flanked with roses, reflected the cheering welcome that awaited the visitor. Starting alone, except for what help the A.M.O.R.C. in America could provide, from these very quarters Mlle. Guesdon had revived Rosicrucianism in France. Since the early introduction of the Rosicrucian Order in France, centuries before, it had gone through many

vicissitudes. It struggled for survival against religious intolerance and the bigotry that stems from ignorance. It had been made a victim of intrigues when France was torn in political conflict. During the rise of the earlier French enlightenment, it had also been made a target of ridicule by some of the *Encyclopedists* who sought to strengthen their materialistic philosophy at the expense of all idealism. The later Nazi occupation of France had also made any furtherance of a fraternal and philosophic order, such as the Rosicrucian, a serious offense.

Persisting in her efforts, Mlle. Guesdon, an active student of Esoteric philosophy and mysticism, quietly but vigorously laid the groundwork for the revival of Rosicrucianism. Little cores of the older Rosicrucian Order in France, as the Rose-Croix, had still endured. A few of their faithful members met to exchange thoughts and pay tribute to the venerated doctrines. Their spirit of fervor had been mainly subdued by the tribulations through which the Rose-Croix had passed. The times were changing. *Liberalism of thought* was once again on the march in France—though still challenged at every crossroad by all the older dissenting factions. However, members of these little cores of Rosicrucianism were not desirous of being crusaders. They hesitated to keep pace with the times. They preferred to cherish their memories rather than to risk a struggle with the future, no matter how much was to be gained from such a contest. But Mlle. Guesdon was imbued with the spirit of modernity. She saw in the ideals and activities of Dr. H. Spencer Lewis, late Imperator of the A.M.O.R.C., a *new cycle of Rosicrucianism for France*. An initiate of the A.M.O.R.C., a student of long standing, as well as a scholar and a linguist, she pledged herself to the task of furthering this new cycle in her native country.

Today, under the administration of Mlle. Guesdon, the A.M.O.R.C. in France is making most satisfactory strides. A competent staff has been added to further the needs of a growing membership. In the spring of 1951, in order to accommodate the need for additional offices, a modern structure was erected adjoining the original build-

ing. The methods she employs in presenting the age-old—but ever modern—Rosicrucian teachings in France are those which are used elsewhere throughout the A.M.O.R.C. jurisdiction of The Americas, British Commonwealth and Empire, France, and Africa. In fact, France is part of this same jurisdiction. It is a subordinate extension of the activities that are conducted from the *International Grand Lodge* in San Jose, California. In Mlle. Guesdon, then, one finds an embodiment of the modern mystic—a spiritual motivating idealism combined with a logical and practical adaption of one's talents to the affairs of the day.

### ***Economy and Recovery***

Since World War II, France has shown a relatively rapid recovery in making available the necessities—and luxuries—of life. Everywhere there is to be noted an abundance of food, including delicacies, as well as clothing and household utensils. There is no evidence of rationing, but the scourge of *inflation* prevails as elsewhere in the world. Many of these commodities offered to the public are bought on the world market, which is generally inflated. As a consequence, the prices in France reflect this trend. For all of this abundance, the national economy of France is quite depressed and has become a point of political issue. Exports have declined to serious proportions. This is principally due to the drain on French resources of maintaining an expensive civil war in French Indo-China. French colonial Africa and Syria, a former mandated territory, are not the consumers of French goods which they once were. Some of the Latin-American nations that, before the war, were also extensive markets for French products, are now faced with monetary difficulties and have reduced their imports materially.

There are French observers who say that the exigencies confronting France in Indo-China are not wholly *Communistic*, as the nation has often stated. They are representative of the worldwide revolt against colonialism and the older imperialism. This revolt is partly the result of a thoughtless exploitation of the colonies by the different empires. Also, there must be taken into con-





sideration the fanatical spirit of nationalism that sees, in the events of the day, an opportunity for independence at all costs. These extreme nationalists welcome the opportunity to throw off the yoke of the French Empire. They readily accept Communistic help without thought of the consequence of their obligation. This economic depression has, as in many countries, caused a serious dollar shortage in France. Merchants have signs in their windows offering a 12 percent discount on prices to American customers if they will make purchases with *dollars*. These dollars make it possible for the merchants to purchase from dollar countries commodities which are in great demand. From the sale of such articles a much greater profit can be made than the discount which is offered for the dollars.

#### ***Motives and Alliances***

Regardless of what may have been said for the consumption of the world news press, the fact is that France has little confidence in the alliance of the Atlantic nations—at least at this stage of its development. In private circles the French state that America does not understand the traditional rivalries and hatreds of Europe which make such alliance so difficult. These conditions are born out of centuries of conflict between the European nations. The resultant feelings of distrust and suspicion have become almost national traditions. As a consequence, France feels that a full unity of military and economic power between these Atlantic nations is not possible in one decade—if even in one generation. They admit that the impact of war has at times provided a temporary integration of these nations, but such circumstances are like men with their backs to a wall facing a common enemy. These temporary integrations do not adjust Europe's difficulties. They are an expedient which renders dormant only for the time all of the old misunderstanding.

An example of these distrusts is the one of great standing that exists between England and France. The co-operation of these two nations in the past, it is said, has always been one that was born out of necessity only. England has long looked upon France

with an air of supremacy, the reason for which many Englishmen cannot quite explain. On the other hand, many French people believe that every move England makes, no matter what reason is professed, is dictated by some commercial motive wholly to England's advantage.

Though not officially expressed in France or voiced in its press, there is a growing distrust of the economic and military might of America. The nations of Europe have always had reason to fear the ascendancy of any nation to world power. They point out that in the end such power, no matter how instigated or for what motive, has become corrupt and a world menace. Of course, the theory is not logically sound, but it has the support of experience. Many thoughtful French citizens, who have considered America a friend, are not convinced that the United States would not, like "all the rest," become imperialistic. They say that their views are not without foundation and point to the many remarks and demands which have been made by some of our congressmen authoritatively. This, they state, constitutes "straws in the wind" of an eventual imperialistic attitude.

#### ***Suspicious and Causes***

One of the principal causes of this suspicion of the intentions of the United States is what France terms American severe criticism of the policies of other governments that do not conform to her own ideas. They relate how congressmen have urged, with some public approval, exercising economic sanctions against nations who would not fully co-operate with America. The French also look upon the demands to withhold United States credit from those nations, whose foreign policies differ from those of America, as pressure tactics. The Communist bloc in France capitalizes on these incidents. They emphasize all such undiplomatic utterances made by our congressmen as economic acts of aggression. In France the Communists are bolder in their propaganda than in England or the United States.

An example of these methods was a large colored poster to be seen on a wall, facing a prominent street in a suburb of Paris. The illustration con-



sisted of a map of Soviet Russia with arrows coming from all directions and pointing toward the heart of Russia. In the directions from which the arrows came were the names of surrounding United States bomber bases, the implication being that Soviet Russia was being menaced by a ring of bomber bases from which attacks could be momentarily launched, striking at the very heart of the nation. Thoughtless statements in Congress give these posters a ring of authenticity to the European who is suspicious of any growing world power.

The average Frenchman, like any other Western European, is not hesitant to state that the American forces should have entered Berlin first during the last war. They censure the United States government for having had General Eisenhower wait for the Soviets to enter Berlin. They believe that that act gave Russia the opportunity to throttle Berlin and to menace and agitate the whole of Western Europe. History alone will show in the future whether this conclusion is right or

wrong, but to many contemporary minds in Europe it is held to be a gross American error.

Notwithstanding their proximity to the Soviet threat and might, the populace of France, like that of England, evinces as a whole less emotional reaction to this potential danger than does the United States. Though the Communist party in France is strong, much that is attributed to it is not of its origin. There has always been a strong interest in esoteric and mystical philosophy in France in defiance of the oppressive acts by religious dogmatism. The growing public interest in these subjects, which is made manifest, reveals a transition in the public mind and thought, a liberalism that is not in the least Communistic. There is a revival of that strong spirit of *independence* and *individualism* for which France has been known in the past. Freedom of thought in France is undergoing a healthy resurgence, though it is frequently slandered as Communistic by the opposition which is experiencing a weakening of its domination.



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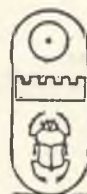
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## Rosicrucian New Year

Imperator Proclaims Friday, March 21, as the Beginning  
of the Traditional Rosicrucian Year 3305



**M**ETAPHYSICALLY, it may be expounded that the Cosmos, or *Being*, has never had a beginning. The reasons advanced why something could never have come from nothing are most plausible. In human experience, however, *causality* is very evident. We perceive numerous phenomena and happenings which, as climaxes or results, appear to proceed from *causes*. It is, as well, psychologically gratifying to seem to perceive and to believe that there are beginnings to all relationships. This idea instills confidence in the unity of existence to conceive a chain of causes and effects. In the knowledge of such relationships man finds the means to direct, to some degree at least, the factors of his life.

A cycle is what man conceives as a repetition of a series of related events, as causes and their apparent climaxes. Obviously, the initial cause in a cycle is its *beginning*: its climax is its *end*. In nature there are many prominent cycles, that is, periodic beginnings and ends of phenomena. The diurnal motion of the earth, with its night and day, the ebb and flow of the tides, the changing positions of the planets, and the recurring seasons, are but a few of these *natural cycles*. To man there have always been causes before which the human has stood humbled—even in awe.

The impressiveness of these beginnings and endings in nature has

prompted man to regulate his affairs by them. His religious concepts and sacred ceremonies have often been inspired by these infinite and eternal cycles. It is not surprising, therefore, that the vernal equinox, which always occurs on or about March 21, was for the ancients an occasion of great celebration. Even as late as the Middle Ages this period was celebrated as the *beginning of a new year*. Mystically, the beginning of spring is a logical time for the cycle of the new year to begin. At such a time, there is every evidence in the Northern hemisphere of the resurrection of life. It is a time of reawakening in nature. The sap rises in the trees, blossoms come forth, the earth assumes a mantle of verdure. The winter with its deathlike dormancy contrasts with the life and activity of spring. To the mystic, the spring was nature's assurance to man that there is no permanent death—but only change.

The Rosicrucian Order, a perpetuator of the sacred and venerated teachings of the ancient mysteries and esoteric schools, has long recognized the tradition of the new year beginning on the occurrence of the vernal equinox. In its lodges and chapters throughout the world the event is an occasion for a most impressive ritualistic ceremony. A traditional feast is held in which members partake of simple foods which symbolically represent the elements of their own physical, mental, and spiritual natures. Such a ritual, rich in mystical precepts, is entirely *nonsectarian* in its content.



The actual time of the vernal equinox is determined by the astronomical phenomenon of the Sun entering the Sign of Aries on its celestial journey—which this year occurs at 4:17 p.m., Greenwich time, March 20. In accordance with venerated tradition, the Imperator annually proclaims the exact date throughout the world when members will celebrate this event. The date as proclaimed by the Imperator for this year is *Friday, March 21*.

Every Rosicrucian member is urged to communicate with his nearest lodge or chapter to learn the exact date and time when they will conduct this ritual and participate in this symbolic feast. Each active member is eligible to attend the event whether a member of the particular lodge, or chapter, or not. It is only required that he present his

membership credentials. The occasion is a most inspiring one—long remembered by everyone participating in it. The addresses of lodges and chapters may be found in the Directory of this issue of the *Rosicrucian Digest*.

Rosicrucians who do not live adjacent to lodges or chapters may obtain from the Grand Secretary of AMORC, Rosicrucian Park, San Jose, California, U. S. A., a copy of "*The Rosicrucian New Year Sanctum Ritual*." Ask for it by this title. This ritual may be performed individually by the member in his own home sanctum on the date proclaimed above by the Imperator. A nominal charge of 25 cents, or its equivalent in foreign monies, must accompany the request for the manuscript to cover necessary postage and mailing costs.



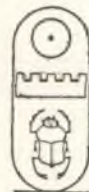
## Who is a Mystic?



WE cannot lightly pass over the spiritual service of mystics. Far from being the impractical, dreamy persons they are too often conceived to have been, they have weathered storms, endured conflict, and lived through waterspouts, which would have overwhelmed some whose anchor did not reach beyond the veil. They have discovered an inner refuge, where they enjoy the truce of God, even amid the din of the world's warfare. They have led great reforms, championed movements of great moment to humanity, and they have saved Christianity from being submerged under scholastic formalism and ecclesiastical systems, which were alien to man's essential nature and need. They have been spiritual leaders; they are the persons who shifted the level of life for the race. They have been able to render these services because they felt

themselves allied inwardly with a larger personal Power than themselves, and they have been aware that they were in immediate correspondence with Some One—a Holy Spirit, a Great Companion—who was working with them and through them. This *furtherance of life* by incoming energy, the heightening of power by correspondence with what *seems* to be God, is, however, by no means confined to a few chosen spirits and rare geniuses; it is a wide-spread factor to be reckoned with everywhere. There are multitudes of men and women in *out-of-the-way places*, in back-wood towns, and on uneventful farms, who are the salt of the earth and the light of the world in their communities, because they have had experiences which revealed to them *realities* which their neighbors missed, and powers to live by, which the mere 'churchgoers' failed to find.

—RUFUS M. JONES, M.A., D. Litt.  
(From *Studies in Mystical Religion*)



# DDT in our Daily Diet

By CARLTON DEEDERER, M. S., M. D.

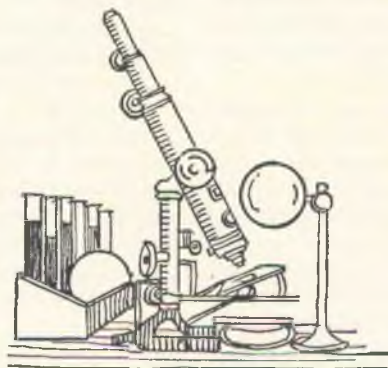
HEALTH is not a kind award for one's knowing what to take as antidote for any illness or unwholesome condition. If humanity is worth saving, true causes of the general physical and moral degeneration must be sought, found, admitted, and steps taken to remove out of life such negative aspects, and to build into it positive influences destined for successful living.

In my laboratory during six years of intense research, free from the temptations of any emolument, it has been possible to prove that every day we eat poisonous insecticides. The bulk of this research work has been on DDT because it was the first of the increasing list of insecticides.

So here in the United States of America we have a self-imposed biologic warfare, one of the worst kind because it cannot be easily recognized. Also, it undermines the very ethical standards that made this country what it was planned to be.

Naturally this will call for proof. While the concerned authorities in the government have aided and abetted in the general use of dangerous poisonous chemicals as insecticides, it has been most difficult to get any admission that these authorities have made a terrible mistake. Yes, one will find their written warnings to state: "If properly used." But in argument there is nothing more conclusive than admitted self-contradiction, and this will be shown herein.

Before doing so however, let us present the case from the beginning, when the public was still being told that DDT was so safe a baby could use it. One baby, as reported in the British Medical Journal, tried it and died promptly.



Now since the crimson flag of danger has been waved before DDT, two other worse chemicals have been added to public use from the list of a score.

All of these chemicals have a property like that of DDT, allowing them to accumulate in the human system. Fortunately, or unfortunately, the perils of DDT were

personally experienced by me in 1945. My experience was fortunate for the public, since it afforded many opportunities for presenting this subject in articles, and thereby bringing it before some of the thinking people of the country. They have in turn begun to demand the facts. The result is that no longer in this locality of Florida does any commercial firm advertise that its product depends on DDT.

Public hypnosis has been so complete that it has been harder to break through the general apathy than it was for Pasteur to convince an unwilling world that disease was caused by some sort of germs. However, six years of intense pioneering research on insecticides have produced results which still stand.

After becoming spray-poisoned in September 1945, I decided, after the annual tropical hurricane, not to drink the sprayed city-water but to catch rain water. It never occurred to me that already the house roof too had been sprayed and would hold the poison. Several five-gallon bottles were collected and used for one or more months, or until other sources of water became available.

It took many months, starting with the beginning symptoms, to track down the signs of poisoning in my system, and to establish the connection between them and the eventual channels of research for scientific evidence.



DDT poisoning is both acute and chronic due to its immediate effects and its property of having an *affinity for storage in the liver* and other organs. The kerosene oil in which it is ordinarily sprayed is itself a serious poison with the unholy ability to steal the important Vitamin A from the liver where it is stored. A separate test was made where shark oil rich in Vitamin A was in contact in a U-shaped tube.

In due time it was discovered by chemical analysis that the oil of mineral origin, on the one side, had stolen Vitamin A from the shark oil. The same process goes on in the blood because mineral oil cannot be absorbed for use by bodily tissues.

#### **Human Mechanism Revolts**

It is a law of nature that when a poison attacks the brain it usually hits first the portions most recently acquired in human evolution. That is why alcohol first affects the centers responsible for our behavior in higher ethics. Considerable dosage is necessary before it paralyzes vital centers. Likewise with DDT, it damages first the higher moral-inspiring centers in the brain. At the start DDT was recommended as perfectly safe because in the amounts used in sprays it did not kill animals. *Since animals do not possess the highly developed forebrain as do humans, that amount of poison was harmless to the animals.* The error was in the drawing of conclusions about the human brain which were based on animal experiments.

The question necessarily follows: "How does DDT react on the human?"

After eating food containing one part in a million DDT, one develops two hours later a dryness of the mouth. This naturally leads to the conclusion that the insecticide is absorbed from the small intestine where fats are digested. With the dry mouth there develops a chamoislike roughness of the mucous membrane lining; with a more concentrated dose a blister sometimes forms. Strangely, if the food is taken at night the poison causes nightmarish or frustrated visionary dreams from the poisoning of the forebrain, seat of visionary conception. Sleep will be disturbed for hours. Eyes feel dry and gritty, a usual symptom of Vitamin A

deficiency. If one steps into the night, light coming through distant trees will have faint rainbow colors. Car lights give impressions of having excessive long-beaming rays. These phenomena are the result of damage to the surface of the eyes, causing the scattered reflections.

Where the poisoning is due to direct contact by breathing the spray, a raw or sore throat develops and the other symptoms follow, but not in a definite two-hour time.

Because the poison's menacing accumulation varies in the body, not all persons are affected in equal manner. Those not having had one heavy dose do not manifest the acute effects as would those who had previously been poisoned.

A woman naturopathic physician almost died from suffocation because a prior occupant had 'kindly' heavily sprayed her bedroom. Her daughter, also a physician, had great difficulty in her attempts to make it possible for her mother to get any good from trying to breathe. The daughter on another occasion had had severe similar symptoms with later nervous manifestations.

At a future time the mother, watching her daily diet with extreme caution, became ill one night after eating only muffins from a certain bakery. The next day samples of the muffins were taken to my laboratory, and I found them reeking with crystals characteristic of DDT. In fact after the DDT was floated off for microscopic examination, it seemed that one were looking for muffins amid the quantities of DDT.

#### **A Call for Proofs**

To decide a Supreme Court damagesuit a woman was sent in for examination after having been poisoned in a dress shop by spraying. Her most noticeable symptoms were extreme sluggishness of thought, unsteady gait with disturbed balance when the eyes were shut, damaged sight, general weakness, and emaciation. Originally she had had severe symptoms of suffocation, heaving up a virtual cast of her bronchial tubes piecemeal.

Examination of a smear of her blood showed a glob of oil around and inside



of which there were about a hundred dead red blood cells. In her case and in that of the woman physician a fine cotton smear from the inner corner of the eye showed thin oil like kerosene—not like the ever-present grease there—which upon treating showed crystals characteristic of DDT.

Other bodily waste products have, in hundreds of specimens observed, shown an upper film with definite characteristic formations often with the presence of oil. Details of these tests and findings are related in "DDT Toxicity" published in the Medical Record.\*

For supporting evidence the following is cited from "Bulletin of the Associated Food and Drug Officials" Volume XII, No. 3, July 1948, by Arnold J. Lehman M.D., Chief of the Division of Pharmacology, U.S. Food and Drug Administration, Washington, D. C. (Findings were subject to some change later, warning of even greater dangers.)

Dr. Lehman stated that DDT causes "Liver necrosis and cerebellar degeneration," which simply means that it causes dead spots in the brain and liver! Is it any wonder that spraying of food and drinking water, especially for soldiers, in the Far East, has been followed by so much irrationality, mental deterioration, and moral degeneration? Nearly all of the score of these poisons can attack the bodily solid organs.

Dr. Lehman has recently conclusively shown that accumulation of DDT in the liver is so great that one part in a million in the diet soon becomes 28 parts per million stored there. It was found that large quantities were stored also in the fat.

Think for a moment! Many an individual has rebutted, "It doesn't hurt me; we must get rid of the mosquitoes." A danger from the accumulation lies in the fact that when through illness a person loses weight his case is further jeopardized by the release of stored poison.

\* Obtainable upon request from Dr. Deederer, without charge.

Persons with asthma, a spasmodic bronchial disease, and those having a failing heart are usually given adrenalin, a gland extract, by injection as a curative measure. Dr. Lehman has discovered that they respond in reverse action when adrenalin is given in the presence of stored DDT, which causes "auricular fibrillation," a trembling heart failure which may be fatal!

Dr. Lehman too has recently discovered that considerably less than one part per million DDT is extremely poisonous when repeatedly taken; yet, it is customary to spray homes, food establishments, produce packing-houses, fields and gardens, berths, hotel rooms, and food storage plants with 50,000 parts per million DDT or something worse. One part in a million is one grain in about 127 pounds; 50,000 parts per million is about *six pounds* to 127 pounds.

This persistent custom of spraying indicates how uninformed is our general public in spite of the freedom of the press and a radio in almost every home. Why?

In my local city of Miami, Florida, and perhaps in yours, the county authorities dictatorially spray children at their play. Against the protest of citizens, they spray homes, gardens, groves, and even sources of the drinking water supply, with DDT, deadly chlordane, and benzene hexachlor or the sweet-sounding "lindane." Aeroplanes do the spraying, often weekly, and only 150 feet up—that of itself is illegal.

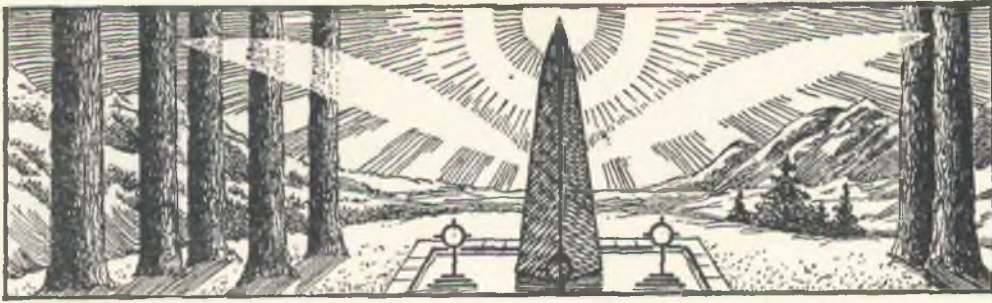
Dr. Lehman states that vegetables sprayed with lindane absorb the poison through the roots, as has been reported here of DDT, and such vegetables are not fit for human consumption. He calls attention also to the fact that the most deadly parathion, commonly used in commercial farming and elsewhere, is stored in plants by way of the roots!

One of the surest signs of irrationality is a person's complete ignoring of qualified authoritative information. Are we rational?



You have nothing as long as you want it; you give nothing as long as you feel it; you are nothing until you forget it.—HORANDER





## Rosicrucianism, an Art and a Science

By DR. H. SPENCER LEWIS, F.R.C.

(Reprinted from the *Rosicrucian Digest*, May 1932)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



IN MANY of the ancient manuscripts we read of "The Art of the Rosy Cross," and in others we read of "The Practice of the Rosicrucian Sciences." Nowhere do we read of any Rosicrucian religion, theology, or Rosicrucian churchisms.

It appears from comments made in public occasionally and in some modern writings that persons who are not correctly informed believe that Rosicrucianism is a religious philosophy, purely and simply. This is a very serious mistake and is responsible for many of the erroneous conclusions reached by these persons.

Persons who think that the teachings and doctrines of Rosicrucianism are purely spiritual and deal more essentially with religious ideals are startled to learn that Rosicrucians are dealing with the practical problems of life. They are shocked when they read in an advertisement that the Order offers to help men and women meet their problems of life, and that members in the organization are studying for the purpose of improving their social, business, financial, or intellectual position, rather than their spiritual position exclusively.

Many of these persons become critical and insist that "since the Rosicrucian organization is a spiritual organization,

it ought to conduct itself along purely spiritual lines." The mistake in this argument is the assumption that Rosicrucianism is purely spiritual.

This sort of criticism has annoyed me at times, and I have spent days and weeks searching through the oldest Rosicrucian manuscripts available to find any warrant for this false belief. I have communicated with the oldest living representatives of the Order in various parts of the world. I have hunted through the writings of those members who were active in the days of its glorious achievements of the past cycle. Nowhere do I find warrant for this assumption that Rosicrucianism is a religious philosophy or a religious cult or movement. Nearly every one of the ancient masters spent much time in laboratories and workshops dealing with the arts and sciences. If we extract from the ancient records and writings all of the hours of labor devoted by the great Rosicrucian Masters to chemistry and alchemy, we will find only a few hours left which were devoted to philosophical speculation or religious meditation. Then at a previous period we find that most of the time spent by the Masters was devoted to the art of medicine, to astronomy, to biology, and even to such sciences as botany.

While it is true that many eminent monks, friars, and even Jesuit priests were connected with the organization





at one time and wrote much on the subject of Rosicrucianism, we find that these theologians and spiritual persons were attracted to the Rosicrucian Order not because of its spiritual teachings, but because of its practical teachings. Such a person as Roger Bacon, the eminent friar and monk, was attracted to Rosicrucianism, not because it could possibly add one iota of knowledge to the great wisdom he possessed along spiritual lines, but because it afforded him an opportunity to exercise some of his hobbies, and these hobbies dealt with chemistry, physics, and practical subjects. He found little or no opportunity to enlarge upon and develop them as sciences in connection with his theological and religious training.

Of course, Jakob Boehme is an outstanding exception to the general rule, and it is fortunate for us that there were notable exceptions. The exceptional men—and some women—were so steeped and absorbed in the material affairs of life in order to earn a living that spiritual meditation became their hobby and their relaxation. They became interested in Rosicrucianism because they hoped it would afford an opportunity to add to their spiritual knowledge in a manner not otherwise available to them.

These types of persons received from the Cosmic marvelous illuminations and revelations regarding spiritual laws which they added to the Rosicrucian storehouse of wisdom. But because these great lights of spiritual wisdom—easily counted on the fingers of two hands—became famous as Rosicrucians, there is no reason for us to ignore the thousands of others who were workers in the practical arts and sciences and looked upon Rosicrucianism as a school of spiritual wisdom exclusively.

#### **Traditional Ideals**

Even the famous pamphlets of 1610 and 1614 issued in Germany and other countries at that time and which startled the world into a realization of the existence of the Rosicrucian Order did not proclaim its plans of world-wide reformation along exclusively spiritual lines. In fact, from our modern point of view these pamphlets proclaimed more of the socialistic doctrine and a socialistic philosophy than a spiritual or religious one.

If we take the book written by Sir Francis Bacon entitled *The New Atlantis*, we will find this eminent Rosicrucian following right in line with the pamphlets of 1610 and 1614 and promulgating a scheme for the salvation of the world or the advancement of civilization along socialistic, scientific, humanitarian lines, rather than purely spiritual or religious.

The Rosicrucians who came to America in 1694 in accordance with the very plan outlined by Bacon in his *New Atlantis* did not come here to spiritualize America, but to bring many practical sciences and arts to the new country. In picking very carefully the limited number of specialized persons to compose the pilgrimage to America, they did not confine themselves exclusively to theologians, although they did add to the party two or three of the most eminent, reformed, modernistic theologians to be found in Europe. But they saw to it that they had men who were scientists and practical workers in every one of the practical occupations of the day. They saw to it that there was a man who could build organs, a man who could make paper, a man who could institute a botanical garden, a man who was an expert at astronomy, another who was an expert in chemistry, another who was an expert in physics, another in music, and so on down the entire line of distinctions of the very practical sciences.

Their first great work in America was to establish various trades and industries and to teach these and to show the new inhabitants of the New World how to begin their careers of practical work. Religious philosophy was but two percent of the great work accomplished by them while morals and ethics generally represented about twenty-five percent of their work; the remainder pertained to the practical work of living a useful life in the New World.

In the traditional history of the organization we read on each occasion of the opening of the "tomb" of "C.R.-C" that instructions were found for the operation of the Order in its new cycle, and these instructions dealt far more completely with the doing of practical things than with any purely devotional service of a religious nature.



Nor was the Rosicrucian Order ever intended to be circumscribed by social or cultural standards. Its portals were open to everyone, and if we read the history of the Order, we find that everyone regardless of color, sect or creed, and regardless of social, financial, or ethical position in life, could enter those portals and become a welcome associate. How could it possibly be otherwise? Since the very teachings of the Order recognize only one universal soul existing in all beings, and recognize as the real part of man only the soul-personality there could be no serious distinctions or differentiations on purely material lines.

As stated above, the earliest pamphlets printed for public distribution by the organization proclaimed its ideals to be in favor of a world-wide reformation of all thinking persons. There was no attempt to limit the propaganda of the appeal to those who were of some superior worldly station. Most certainly, no humbler Neophyte ever crossed the threshold of the organization than Jakob Boehme, the very poor and very plebeian cobbler. Yet, he is idealized in the Rosicrucian literature and idealized in our hearts today. There are some at the present time outside of the Order, and possibly inside of it, who would probably raise their hands in protest against the admission into the Rosicrucian Order today of such characters as Jakob Boehme.

Even Dr. John Dalton was nothing but the type of person that some of our snobbish social lights of today would not think of associating with in any organization, for Dr. Dalton was such a devotee to his sciences and arts that he neglected his personal appearance, his clothing, and even his whole environment. He looked more like a tramp of the streets than an eminent scientist and was the laughing stock of his scientific associates who could not believe that a man of his unkempt appearance could possibly have any illumination or any new or original thoughts. It was not until years after they had debarred him from any position of equal standing in the scientific organizations of Europe that they discovered they had made the greatest error of their lives.

It is true that we speak much of Divine laws which we are studying in the Rosicrucian school. But when you come to analyze them, you find that from the Rosicrucian point of view every natural law is a Divine law since God created it. We look upon the bursting of the seed in the soil and the process of reproducing itself as typical of Divine law. Yet the study of botany belongs to the sciences and not to religion. Just because we are dealing with the soul and its incarnations and analyzing the process and finding duplicates of these laws in other parts of nature, it does not mean that we are studying a spiritual science or a religious doctrine, but Divine natural laws.

When the Rosicrucian pays adoration to God, prays to Him and communes with Him, he is not doing so in a religious sense, but in the sense of a natural appreciation of his intimate association with God and in recognition of God's universal direction and control of all of the laws of the universe.

#### *Methods and Attitudes*

Some criticism has been made regarding dues connected with the Rosicrucian work, and the persons who make these criticisms bluntly proclaim "spiritual truths should not be sold or paid for, and a religious teaching should be given freely." That idea is entirely wrong and is based upon the assumption that Rosicrucianism is a religious or a spiritual school of religious philosophy. The Rosicrucian institution is a practical university teaching the practical arts and sciences. It is dealing with the material welfare of life more completely and more intimately than it is with any phase of religious philosophy. Furthermore, the dues do not pay for the teachings, but for the many other benefits of membership; the teachings are held as wholly independent of any fees or dues. But even if the teachings were put upon a tuition basis, it would not be a matter for criticism since the Order does not claim to be and has never attempted to be a school or seminary of religious or spiritual thought.

(Continued on Page 66)





## Forecasting the Future

Information taken from the English translation of the Gujarati Forecast, under inspiration of Shri Bhuvaneshwari Pith, Gondal. Publishers: The Rasashala Aushadhashram, Gondal, Kathiawar, India—1951.



HOWEVER arbitrarily time may be dealt with and wherever it is decided to let an old year end and a new one begin, it is as natural in life as in business to strike some kind of balance in the old year's achievements and set up new goals for the new year's fulfillment. In order to do that most successfully, we try to look ahead and discover what the prospects and probabilities are likely to be. It is not given to us to know; we must rely upon a variety of artificial aids, for nature has equipped man to know only what he has done, not what he is to do. It is true that human life in general has a pattern—a pattern which past events bring fairly well into focus. Experience teaches that the pattern tends to repeat itself; but the variations are so numerous that even with the aid of that excellent tool, the imagination, it is next to impossible to say exactly how.

Almost since time began, however, man has concerned himself more with what is about to happen than with what has already taken place. Prophecy and prognostication has seemed more important than rehearsal of what has become fact. Man likes to speculate and perhaps in the process has developed an ability that otherwise would never be his. He has made many mistakes because his methods have never been perfected and the things he has

wanted to know have seldom been sufficiently significant to be within the scope of discovery by the methods being used.

In spite of this, prophecy and prognostication continue, and although St. Paul once wrote with dogmatic assurance, "whether there be prophecies they shall fail," the time of their complete failure is not yet.

This has seemed to be the case more when the times were particularly unquiet than when they were otherwise, and that may account for the prevalence today of references to Bible prophecy, to the great pyramid, to Nostradamus, to Mother Shipton. Again, it may be that in such times man merely works harder to see through the veil of the future in order that present difficulties may be tempered with the hope of better things ahead.

In his *Curiosities of Literature*, Isaac D'Israeli has written what might be termed a classic essay on the subject. He calls it "Predictions," and in it he reminds us that "Human affairs make themselves; they grow out of one another, with slight variations; and thus it is that they usually happen as they have happened." Citing the Greek Thucydides' explanation of his method of prognostication as being "deductions of the future from the past," D'Israeli refers to Aristotle's declaration that "the future being very obscure while the Past was easy to know, his predictions never had the future in view; for



he decided from the Past as it appeared in human affairs."

This simple method was illustrated in D'Israeli's day by the unusual accuracy in predicting the political scene displayed by Samuel Taylor Coleridge who was then a newspaper correspondent. "Of every great occurrence," he wrote, "I endeavored to discover, in PAST HISTORY, the event that most nearly resembled it. I procured the contemporary historians, memorialists, and pamphleteers. Then fairly subtracting the points of *difference* from those of *likeness*, as the balance favored the former or the latter, I conjectured that the result would be the same or different."

There is a perfect formula for the prognosticator, and it is safe to assume that modern forecasters and analysts are still making use of it. Their margin of error is large or small depending upon their ability to read the past correctly, as well as their care in determining differences and likeness, and discovering the balance between them.

#### ***From India's Viewpoint***

Recently, from India there has come an interesting forecast of world events for the next few months. Undoubtedly, it was prepared in some accordance with the above formula. It will supply a means for those interested to test their own analytical abilities and at the same time to check this forecast for its percentage of accuracy. The forecast was written in August of '51. It is now February of '52. Some of what was predicted has now been proved to be either true or false. The suggestion is that time is often an upsetting factor for the forecaster: The crisis which one foresees as growing inevitably out of a certain set of circumstances may be brought about more quickly by a sudden change in the tempo of events, or it may be postponed by a turn of affairs quite unlooked for.

The creation of Pakistan as a Mohammedan state in Hindu India has already had world repercussions. In the future, these two will act as poles of opposing forces and will bring many trials to the people of India as a whole. Our forecast declares that *Pakistan* is going to act as the aggressor, attacking principally West Bengal, Kashmir, and

the East Punjab. In February, three prominent persons in England may strive for a compromise. In April, Pandit Nehru may be relieved of the Premiership; and looking ahead ten years, the capital of India may shift from Delhi to Ujjain.

*Language* will be a matter of conflict, the government possibly appointing a committee to recommend reform. Hindi is predicted to win over Urdu and from May of '53 a growing interest and respect for Sanskrit will be noticeable.

*Kashmir* is represented as the vital spot in politics for India and the world. If India loses Kashmir, its sovereign power will be lost. The agreement of England and the United States with the Muslim League indicates partition of Kashmir. Negotiations will take place in December of '51 and January of '52, but no compromise will be effected. War which begins with Pakistan's attack in January will be grave by February. Outward peace may seem to prevail from June to October; but in that month a large-scale invasion of Kashmir is likely. This conflict may end between May and September of '53 but only after heavy material damage on both sides. In May of '54, Kashmir and foreign possessions on its soil will come under the control of India and there will be peace. The World War III, however, which will break out in Europe in July of '52 will, in spite of peace in India, keep the world in two hostile camps, even though most European countries will attempt to remain neutral.

In the Indo-Pakistan conflict, *Ceylon* will be influenced by England; therefore, it will be a danger spot for India from March '52 to the end of the year.

*Tibet* will pass under Chinese supremacy and may be the source of ill-will between China and India. As a result of possible border incidents on frontiers contiguous to India and Nepal with the Chinese army in February, India's interest in Tibet will be restricted.

*Indonesia*, due to the sameness of religion, will favor Pakistan in its war with India, and in August '52 may find its present government overthrown by the growing strength of its Communists. It will support the Anglo-American pol-



icy in calling for partition of Kashmir, and this will cause ill-will between it and India after May of '52.

The Pakistan-India situation will affect the European world largely through the policy toward it stemming from Anglo-American sources within the *United Nations*. The importance of the United Nations Organization will begin to decline in December of '51 and will reach a very low point by July of '52, with perhaps open dissatisfaction being shown in September of '52. From January of '52, the warlike atmosphere in Europe will grow. In March, the United Nations Armies will leave Korea, mainly because of growing difficulties in Europe.

*England* and India will not be successful in maintaining mutual good relations in spite of sincere efforts to do so, principally because of England's pro-Pakistan attitude. The present government in England may resign in May or June of '52 due to England's position regarding affairs in Europe. England will differ with other countries regarding Germany. Again, England will find herself unpopular generally with her neighbor nations because of the strong English-sponsored move for friendship with Russia.

*Korea* will still be the place of interrupted truce parleys between the U. N. O. and Communists until November of '51. The Korean war meanwhile will continue. In December of '51 a decision will be made to establish a buffer zone near the 38th parallel. The war will end in March 1952, and by November-December of that year North and South Korea will be practically united.

*Formosa* will be the scene of war by July of '52, and its fate will still be uncertain by the end of that year. In March of '53, however, Formosa will be under the control of China.

*The United States of America* in 1952 will have many and diverse situations to face. In March, the relief felt over the cessation of war in Korea will be counterbalanced by the anxiety occasioned by the growing strength of the Communists at home. In May or June a large force of men, money, and munitions will have to be raised for Europe's protection. This will mean sharp differences of opinion in Congress and

lead to changes in administration. By December of '52, the money spent for military purposes will be so great that in the first month of 1953 its adverse effect on the financial condition of the people will be evident. Much of America's discomfort at home will be due to the harassment of Communist saboteurs.

*China* may expect governmental changes in February of '52. It will be a country to be reckoned with, and from April of '52 to June of '53 may present a source of danger to the United States. It will as well cause India some anxious moments, but wise statesmen on both sides will prevent an open break. The safeguarding of India's rights in Tibet, however, will remain unsettled throughout 1953.

*Russia* will continue to be a source of anxiety to both Europe and the United States of America. In April-May of '52 friction between Russia and England-America will stem from the Yugoslav situation and from the German constitutions. This makes European war a possibility in April of '52. Russia will continue to play a sphinxlike role in world affairs, at the same time building up its stock pile of war matériels and increasing its strength in the air and on sea and land. Her relations will be neutral so far as the Indo-Pak conflict is concerned, and it is possible that in March of '52 she and India will sign some special agreement.

*Japan* in the year ahead will devote herself to art and industry. Acting upon the advice of the principal world countries, the United States will draft a plan for Japan's independence. Its clauses permitting the presence of American military there, however, will be opposed by Russia, India, and some other countries. American interest, therefore, will prevail until August of '52; thereafter, American armed forces will be withdrawn and full independence granted. For the next ten years, Japan will devote itself solely to its own rehabilitation and financial independence. It will conclude an independent agreement with India, in May of '52.

*West Germany* will be rearmed. East Germany will be strengthened by Russia in retaliation. In 1953 Eastern and Western Germany will be united and



will emerge once more as an independent state.

France will once more be forced into a leading role in the developing European conflict. Because of her colonial possessions in the Far East—possessions which India will demand be ceded back to her—France and India's relations will not be too cordial. This strained relationship will be taken advantage of by Pakistan and French colonials will be found engaged in Anti-Indian activities in the Indo-Pak conflict. Such possessions will pass back to India in 1956.

#### A Calm Survey

It is easily seen that the foregoing forecast concerns itself chiefly with India. This is natural since it was Indian-made and the forecaster looked at all world happenings in their relationship to the mother country. This may possibly have biased his judgments, since it is also evident that he is a Hindu rather than a Moslem and so actuated by an understandable prejudice. One should not disregard his forecast altogether on that account,

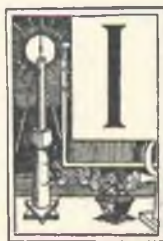
however, for it is perfectly possible for the Indo-Pakistan dispute to involve the whole world in war again.

The Rosicrucian will accept the forecast as something to be studied and analyzed in reference to his experience and judgment. He will test each prediction by his own knowledge of history and his own reading of the human equation. He will let the matter stimulate his own thinking, knowing that whatever stimulates thought brings knowledge. Even so, he may appreciate one last reference to D'Israeli's essay on "Predictions." It is his final paragraph in which he says: "The multitudes live only among the shadows of things in the appearances of the PRESENT; the learned, busied with the PAST, can only trace whence, and how, all comes; but he who is of the people and one of the learned, the true philosopher, views the natural tendency and terminations which are preparing for the FUTURE."

Forecasts, it would seem, then, in addition to being written by true philosophers must also be written for them.

## Suppose You Were Asked...

### DO THINGS EXIST?



Is Absolute Being but an amorphous state, a *formless* reality? Were the ancient Sophists right when they said that "Man is the measure of all things"? Did the German philosopher, Fichte, speak truly when he declared that the greater ego, or self, of man created the world—that it is a mere *thought construct*? Is it man's mind that conceives the existence of things, or have they independent reality?

Life may be but the consequence of the unity of two of the infinite, ceaseless phases of Being—an offspring that vanishes whenever its parent-forces separate. Consciousness would become, then, the *stress* and *strain* of life's fine balance. It would be a condition of equilibrium between life's two causes.

Man himself might well be but a figment of this phenomenon of consciousness. As the equilibrium, which is consciousness, develops, may it not even respond to its own nature? Such a response is of a kind, and the kind may be *thought to be* man. Certainly, that which could conceive itself as an entity would encounter no difficulty in conferring quality and form upon any other phase of being to which it might, in its complexity, respond. If it be agreed that things are a construct of consciousness, should *self*, a notion which seems to stem directly from within the consciousness, be an exception? Further, does orientation—that is, whether an impulse appears to originate from *within* or from *without* consciousness—cause one to have more reality than another?

—VALIDIVAR



# 'Thus Spake Zarathustra'

By RAYMUND ANDREA, Grand Master, AMORC of Britain

ZARATHUSTRA, tired of his mountain solitude, went before the sun and declared that he, too, must go down among men, for he had grown weary of his wisdom and needed outstretched hands to take it. He then began his unique discourses to all manner of people whom he met on his journeyings through many lands. The discourses consist of four series. However, after completing the first series, another inspiration came to Zarathustra, perhaps as unexpected as the first, which had brought him forth from his mountain retreat. He was called back to his solitude.

Prior to that moment he had given lavishly of his wisdom to whosoever would listen to him. Daring, revolutionary, unaccountable words he had spoken, and few must have been those who could accept them. They had a dual meaning and only the wise could rightly interpret them. But he spoke right on the thunder strokes of inspiration as they descended upon him, caring nothing whether he was understood or not, whether praised or blamed.

When the fire of a higher wisdom takes hold upon a man, he cannot argue with it, nor can he mince or dilute it to please or conciliate those who hear it. And considering that a goodly portion of the Scriptures consists of this kind of utterance which people of all nations accept without much question, because it is believed to be inspired, we wonder at the inconsistency of human nature. Why should today the same spirit of inspiration, when it finds a voice among men, be met with a very different reception? It was so, too, with Zarathustra. For he looked at the people and said in his heart: "There they stand: there they laugh: they understand me not; I am not the mouth for these ears." That happened even during the prologue to his discourses: and



he gave twenty-two discourses before his first return to solitude.

Years passed, and Zarathustra came again among men and gave a second series of twenty-two discourses. They were as daring and revolutionary as the first series. The concluding discourse of his series is entitled: "The great silence." It tells of the second retirement of Zarathustra to his

solitude. I quote from it:

*What hath happened unto me, my friends? Ye see me troubled, driven forth, unwillingly obedient, ready to go—alas, to go away from you!*

*Yea, once more must Zarathustra retire to his solitude: but unhappily this time doth the bear go back to his cave!*

*What hath happened unto me? Who ordereth this?—Ah, my angry mistress wisheth it so; she spake unto me. Have I ever told her name to you?*

*Yesterday towards evening there spake unto me my great silence: that is the name of my terrible mistress.*

*And thus did it happen—for everything must I tell you, that your heart may not harden against him who suddenly departs!*

And after Zarathustra in his pride had several times questioned and repudiated the peremptory voice of the silence, it was said finally to him:

*And there was spoken unto me for the last time: 'O Zarathustra, thy fruits are ripe, but thou art not ripe for thy fruits! So must thou go again into solitude: for thou shalt yet become mellow.'*

Again and again this happened to Zarathustra: a wandering among many peoples in divers cities, and a retreating to the mountain and his cave. During this period he gave the third and fourth series of his discourses. Sometimes he gave them to odd characters he met on the way, sometimes to ani-



mals that conversed with him—and not infrequently in soliloquy with himself.

Now, whether or not the experience we have so often read of as "the dark night of the soul" be indicated in this periodical withdrawal of Zarathustra into the terrifying silence, such an interpretation immediately comes to mind and is impressed upon us. The development of Zarathustra proceeds in alternating cycles of activity and retirement: each period of solitude and silent meditation is followed by one of inspired activity and exhortation of his fellow men. Again the hour of inspiration passes: the message is delivered; and he is called back into the silence of the heart and the lonely communion with the spirit of wisdom.

### Words and Enemies

My readers may know that the book entitled *Thus Spake Zarathustra* was considered by Nietzsche as his greatest work. I have characterized the discourses as daring, revolutionary, and unaccountable; they certainly were and are so to the general reader. But for those who have traveled a long way over the path of evolution, and are accustomed to the daring and revolutionary in the writings of seers and prophets, these discourses have a decided mystical quality and can be appreciated at their true value. Only a wise man and a seer could have written them.

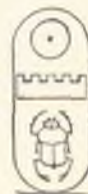
That he knew he had a mission to fulfill is borne out by the fact that at thirty years of age Nietzsche left his home and spent ten years in mountain solitude and search after the truth of life. He had an extensive knowledge of literature. He had studied exhaustively religions of the East and the West and all the great philosophies. His strictures on orthodox Christianity are audacious and sometimes profane; so much so, that his bitterest enemies are to be found in Britain, where his books have for a long time been difficult to obtain. Nevertheless, he is a bold and original thinker who is recognized throughout the world today; and it may be noted that nearly every great writer in philosophy, religion, and art quotes him and values his vast erudition and

his penetrating insight into every subject he handles.

Nietzsche is not an author to be recommended to every reader. To those of limited intelligence and appreciation some of his work may prove harmful and misleading. To the highly intelligent, albeit of closed mind and orthodox tendencies, he will be rejected as a dangerous and destructive innovator. To the professed religionist he will be anathema and denounced as a betrayer of the soul of man. To those who are witnessing the rapid decline of the West today and then consult his pages, his resounding word will prove so ominous as to make a Christian hate him. To those who seek the truth wherever to be found, who know it to be a two-edged sword which exposes the beauty and ugliness of life with supreme indifference, he can be an inspiration and very much of a guide. It all depends upon the size and quality of a man's thinking. And it can be said that those who have shown real appreciation of Nietzsche and quoted him the most in their own works, have been precisely those noted for their breadth of vision, depth of learning, and profound understanding of the nature and soul of man.

The nature of the development of Zarathustra is undoubtedly analogous to that phase of evolution known as the "dark night." And at once there comes to mind the classical mystical treatise of Saint John of the Cross which deals very fully with the subject. I do not doubt that Nietzsche was well acquainted with this work and made a particular study of it in the course of his omnivorous reading. For, granted that he was severely critical of certain religious teachings, having discerned in them that which hampered and fettered the mind more than it enlightened, his sharp-sighted intuition exposed the positive and negative phases of these teachings with ruthless indifference and utter disregard of the feelings of those who had been nurtured in them from childhood and rested all their hope of future salvation upon them.

Even so, we do see in the development of Zarathustra something analogous to the doctrine and mystical practice of Saint John of the Cross in his work. St. John comments upon cer-



tain imperfections which beset aspirants entering upon the way, imperfections such as pride, avarice and spiritual sluggishness, anger, envy, and spiritual lukewarmness. He shows why these imperfections assault the aspirant and hinder his progress. Zarathustra, in his discourses, alludes to the same imperfections with that originality of treatment, fineness of perception and nice discrimination as applied to individual development, as to make us feel that he is one who went into the mountain solitude for good purpose; and that purpose was to get down to the bedrock of truth about himself and life, and record it for the few who had ears to hear it.

But what was the point of this devastating criticism which called forth the bitter hatred and venomous denunciation of those who felt themselves so much better than he? What was his ideal? It was the greater man of the future, the superman. Now, if you want to bring the worst out of politician or religionist, and men of learning and science, you only need to point to a character that dwarfs and overshadows them. The reception given to Nietzsche's superman proves it. He thoroughly abhorred some of the sickly sentimental teaching of orthodox Christianity and he treated it mercilessly. Yet, he was seeking all the time the ideal man. At every step he struck hammer blows at the fetters which bound men and held them back from perceiving the truth. And when it is remembered that Christ said: "The truth shall make you free," I do not hesitate to say that the man who dares public opinion and imperils his reputation in a bold and honest search for it, as did Nietzsche, must command the respect of honourable men.

Nietzsche has been condemned because he was a pitiless destroyer of false values. He has been most condemned by those who feared to interrogate those values, who fear any who dare to interrogate them openly, because they have so long lived with them and know that certain worldly prosperity rests upon these values. He has been condemned by Christian communities because he levelled a bolt with startling effect against the rotten foundations of orthodoxy. Since his

day (he died in 1900) those foundations have been subjected to relentless inquiry and criticism from left and right, from within the church and without. And it is interesting to note how scant has been the opposition raised against those declarations of thinking men and women. The fact is that much as we ourselves may recoil from some of the terms of vituperation which Nietzsche permits himself on the subject, we nevertheless find ourselves unable to refute his conclusions.

### **A False Disciple**

The condemnation of Nietzsche in Britain has no doubt been enhanced by the fact that the perverted Hitler was known to be interested in his writings. With a characteristic devilish aptitude for twisting good into evil and converting the truth into a lie, Hitler assumed that he himself was the superman of his time; whereas, he was a common murderer. So the judgment of Nietzsche rests upon a logical fallacy. Hitler studied Nietzsche: Nietzsche taught the superman: Hitler believed himself to be superman, and therefore, Nietzsche was responsible for Hitler.

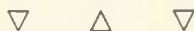
We have to thank Professor Lichtenberger of France, for an unbiased assessment and soundly balanced judgment of Nietzsche. A quotation from his book *The Gospel of Superman* will show at a glance what Nietzsche would have thought of Hitler as an exponent of his superman had he lived to witness the colossal vanity and impudence of this caricature of the great man of the future.

"Nietzsche's superman was essentially one of those great Initiators who, like Christ or even Buddha or Mahomet, have exercised power over the *souls* of men. Thus the kind of war that interested Nietzsche was not that which was enacted on the field of battle and which, in its blind fury, indiscriminately attacked wealth, the treasures of art, and the lives and happiness of men. This kind of war might be a fatality, but it was above all a barbarity of which the soul of Nietzsche, so easily moved to compassion, felt more than most men the tragic horror. But the kind of war that fired his enthusiasm was the silent, invisible, mysterious struggle which



takes place in the depths of the soul between the great principles that govern human life, and which in the last resort decide the direction evolution will take. Material and visible warfare has for its object the hegemony of a people or a race. Spiritual warfare determines what might be called in the widest sense of the word the re-

ligious future of mankind. The true disciple of Nietzsche is the man who with all the force of his being aims at the creation of an idea that shall rule mankind, at the triumph of a religious ideal, ancient or modern. The man who is a fanatic in the cause of race or country has no right to connect himself with the name of Nietzsche."



## *The Dispatcher*

By PETER JOSSEMAN, F. R. C.



**A**s though exemplifying humanity's faith in a divine protector, guarding over the welfare of men, the train dispatcher on a single-track railroad watches over his trains. For life is life, be it an individual, the crew of a train acting collectively, or a nation of millions.

Each strives for progress in accordance with a given set of rules: the spiritual and material progress of the individual, the physical movement of the train, the evolution of the nation.

There are those movements of great importance entitled to hold the main track for reasons known only to the dispatcher. Those trains required to take siding must suffer delay with patience, trusting the man with the overall picture to conduct the railroad toward the greatest good.

When again given authority to proceed on the main track, the delayed trains must be ready to go forward quickly and make the most of their opportunity to advance.

Each must know and respect the rights of others, lest disaster swiftly descend.

The invisible mind makes the most of the abilities of those under its direc-

tion. Some have not developed their maximum powers of locomotion and, if a heavy load is to be moved upgrade, helpers must be provided. None are required to perform in excess of the power they possess; however, each is progressively put to the test as tractive effort is increased. Power, ability, and achievement raise the expected standard of service—increased responsibility is the inevitable price of success.

Impatience over delays is not reasonable, for all trains cannot hold the main track. Some must take the siding. If unable to understand why their train must take siding to meet, or be passed by another, it is always possible to contact the dispatcher for an explanation, instead of assuming persecution.

Those who, in ignorance or egotism, do not abide by the rules, nor obey their orders, proceeding regardless of the rights of others, make certain not only their own destruction but injury to the innocent.

Out of physical contact with the railroad, the dispatcher must depend on the willing and intelligent service of others to carry on the work he conceives, in accordance with established rules providing for maximum efficiency and protection for all.

Yes, life is life; and the pattern may be discerned in lowly places.





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (Please state whether member or not—this is important.)

### MYSTICAL LITERATURE—*Unto Thee I Grant*



IT is not possible to state that any one example of literature can meet all the criteria that might be set up as a measurement for determining mystical literature. It is, of course, necessary to study the author's style and the purpose of the contents. The manuscript, *Unto Thee I Grant*, covers so many phases of man's life that it is obvious that certain passages should not necessarily be of a specific mystical nature. The fact that the presentation of this book is to inspire man toward the best in living conveys to us that as inspirational literature, it carries definite mystical meanings. We have previously stated in this department that the final judge of mystical literature must be the reader, so in present-

ing for consideration various sources that contain mystical knowledge, we must ever bear in mind that the reader himself has to gain from such literature the ultimate values that lie in it.

The fact that many pieces of literature have inspired thousands of people over a period of time is proof, to a certain degree, that their meaning goes deeper than the casual printed word. As a presentation of mystical concepts, we find in *Unto Thee I Grant*, first of all, a noble and worth-while concept of God. This should be without doubt the prerequisite upon which to base inspirational and mystical literature. The concept of God is consistent throughout this book. It presents a deity that meets the qualifications within the thinking of the mystic. This is a God who transcends the universe and yet is intimately related to human affairs.



This concept is not a dictatorial one as to deity, nor as to God, which in order to understand would require profound philosophical speculation. In this concept, God is an embodiment of all the constructive forces of the universe within man and existing about him.

Much of this book is devoted to man's relationship with God. It treats the common things of life, the differences between men, the social obligations of human beings, the natural relations, the emotions, and the advantages that can be gained upon the part of man through the exercise of his own effort. To select all the passages in this book that tend to uphold human dignity and the idealism of man's relationship to the Cosmic forces would be impossible. These passages will have to be discovered by the individual himself, since to gain a complete viewpoint requires the consecutive reading and grasping of each idea. From the standpoint of selecting the book as a basis of mystical literature, there are a few examples that will give those who have read the book a new realization of its many fine passages and the reassurance that inspiration is maintained by its writings in spite of the number of times we have referred to it. This analysis will also introduce to those not familiar with the book some of the qualities that will be conducive to instructive meditation and inspiration in their daily lives.

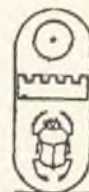
One such example is found in this phrase: "The clearest human knowledge is but blindness and folly." This concept of human knowledge causes us to realize the limited extent to which man has advanced mentally. There is a tendency to occasionally overrate the power of the human mind. While that power is great, we are humbled by the realization that even the greatest of human knowledge is, in comparison with all knowledge and all wisdom, but an infinitesimal part of the knowledge that can and does exist. The true mystic always exemplifies the trait of humbleness; and the realization, by any individual, that the greatest abilities are within the extreme limitations of one's own being is a step in one's progress toward the intimate realization of God.

We must not think, however, that man lacks the potentialities for growth of knowledge beyond the limitations of the human mind. We read elsewhere in this book: "Canst thou think too greatly of thy soul or can too much be said in its praise? It is the essence of Him who gave it." In the true mystical sense, we have here pointed out to us that one phase of being, the human soul, is a part of the absolute or universal knowledge that is a point of perfection in our otherwise limited being. This thought, as it were, is the opening of the door from the limitations of the brain of the human body to the realization that all knowledge lies within our grasp when and if we take the proper steps to direct ourselves to it. The consideration of inspirational literature, the practice of meditation and concentration, are means toward that achievement.

We further read: "Thy soul is the monarch of thy frame; suffer not its subjects to rebel against it." Here we elevate the dignity of the soul above the physical body. We are enjoined to so direct our lives and physical existence that they be subordinated to the soul, which is the one channel or path by which man can know God.

Then we further read: "Know thyself then the pride of His creation, the link uniting divinity and matter; behold a part of God Himself within thee; remember thine own dignity nor dare descend to evil." This, in a sense, is the summing up of the ideas just expressed—that the realization of God and His creation is united within one's self, and that we dignify that relationship by directing our efforts and thoughts toward God rather than toward the material world.

These concepts are truly the foundations of a mystical philosophy, a philosophy that subordinates the body to the soul but does not belittle the existence of the body. We are kept aware of the state of our being and the obligations to the physical and material world, but at the same time we are directed toward never losing sight of the fact that this is temporary and that we can direct our thoughts beyond what might appear, to the less conscientious



individual, to be the whole of life found in bodily and material expression.

We can well conclude our short summary of some of the mystical principles of this book with careful consideration of this passage found early

in the manuscript: "Hear then His voice, for it is gracious; and he that obeyeth shall establish his mind in peace profound; and bring everlasting growth to the soul that resideth within his body."



## ROSICRUCIANISM, AN ART AND A SCIENCE

(Continued from Page 55)

Neither Jesus nor any of the great Masters before him or after him ever manifested any of this modern attitude of discrimination on social or material lines. To these Masters the least of our brethren were equal with all of us in the need for and the worthiness of receiving the practical help which such an organization as the Rosicrucian Order can give. The parable of the ninety and nine is an old one and constitutes one of the foundation principles of the Rosicrucian Order. He or she who is so weak, so humble, so low down in the scale of worldly recognition as to be a mark of pity or criticism is one who is truly worthy of all the help that our organization can give; and that is why we are proud of the fact that not only in the present cycle, but in previous cycles, the work of the Order continued in asylums, institutions, prisons, and places where the so-called sinful and illiterate are to be found.

Another criticism made by those who do not understand the real principles of the organization is that today it is flooding the country with too much literature, too much propaganda, too much talk about itself and its plans and ambitions. These persons forget that since the art of printing was made practical, the Rosicrucian Order was the first to use printing in a national sense, for the early pamphlets of 1610 and 1614 were translated into many languages and scattered broadcast like seeds blown over the entire continent of Europe. To these were added other pamphlets of explanation and endorsement. For fifteen or twenty years the whole of Europe read and heard more about the Rosicrucian organization than it had ever read or heard about any other world-wide movement in the whole of the history of civilization.

These pamphlets were addressed to all of the people of the world regardless of distinction or position. The pamphlets announced "a world-wide reformation," and these pamphlets undoubtedly constituted the largest individual system of propaganda ever instituted by man. Is that not a precedent by which we can gauge our present activities?

There was no attempt to hide the existence of the Order or the nature of its activities, hopes, and ambitions from the public mind. Everything was done to make the organization become talked about and talked over the breakfast cup of coffee and in the twilight hours around the fireside. The fact is that the fulfillment of the desires of the Rosicrucian organization can be added only by world-wide publicity and by the enrollment of the interest if not the active participation of entire nations of people.

Those who think that our present propaganda—that is, distributing tons of literature weekly into every part of North America—is an astonishing violation of the supposed rules of conservatism will learn that that is nothing compared to the propaganda that will take place in this country before another twenty-five years have passed. By that time, even the most conservative churches will be carrying on similar forms of propaganda, and we will have entered into an age of nationwide discussion of existing organizations with a realization that only a nationwide comprehension of the activities of any group will bring about the possibilities of its fundamental plans.

### *Desire for Improvement*

Real Rosicrucians are never concerned with what an individual has



been or may be at the time he makes application for membership into the portals of the fraternity. The primary thing to consider is his worthiness to enter because of his sincere desire to improve himself. If sincerity and honesty of purpose marks the motive back of his application, he is truly worthy regardless of his social or financial position in life. The important thing for us to consider is what the individual becomes after being in the Order a certain length of time. If the individual becomes illuminated, reformed, redeemed, regenerated, reborn, and re-established in the Divine harmonious relationship with the Cosmic in which he was born into this life, then the organization can consider that it has done a noble work.

Too many of those who criticize the admission of the poor and humble into the Rosicrucian Order are in it them-

selves only because of the broad-minded, tolerant view that the Order takes of world distinctions; and if the organization were truly as conservative and restricted in its membership as some of these critics now insist it should be, they themselves would not be in it to find out what sort of members it has, for they would have probably been the first to have been rejected when their applications reached the Board. But we hope in time to change their viewpoint and to bring about a broadening of their vision and a widening of their consciousness until they develop the true Rosicrucian universal spirit of love for all human beings under the Fatherhood of God.

The overemphasis of spiritual truths is merely a tendency toward religious cultism and finds no response in the heart of the Rosicrucian Order in any land.

## ALL MEMBERS—ATTENTION!

### Civilization: Shall We Lift It Higher?

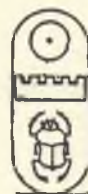
Civilization is the product of man's creative mind. From the elements of the earth man has shaped it. As man has given unto civilization, so will it give unto him. It will advance only to the degree that man is its master. Whenever civilization enslaves the human mind that gave it existence, then it will crash, and beneath its weight will humanity be crushed. In the present it is the duty of every man and woman to exert, at all times, the power of their minds, to lift civilization higher so that the advantages it affords may be theirs. We ask every Rosicrucian to please write at once for a package of Rosicrucian literature to distribute among friends, or place informative leaflets where people may find them. It is a Rosicrucian duty to cultivate human intelligence so that this intelligence may elevate civilization. Don't delay. Write now, to the address below, for the free package of attractive, assorted literature (also ask for the booklet, "Things You Can Do To Help").

#### ROSICRUCIAN EXTENSION DEPARTMENT

Rosicrucian Park  
California

San Jose

U. S. A.



# Mystery Schools

By RODMAN R. CLAYSON, Grand Master

EVERY student of ancient or medieval history has found references to the mystery schools. The existence of mystery schools extends so far back in time that perhaps its origin is unknown. That which is referred to as mysterious implies that there is no ready explanation for it. A mystery, or the mysterious, has appeal to the human mind. It would seem, then, that mystery is applicable to the unknown, a condition upon which man seeks an explanation. The word *mystery*, in describing the ancient schools, is a fairly modern term.

Mystery schools had much to do with the mystery of birth, life, and death. Rituals and dramas revolving around these conditions were contrived. It must be construed that the teachers in the mystery schools had found satisfactory answers relating to birth, life, and death. It is also said that the schools carried on an unrestricted search for knowledge for the betterment of the individual, and for the improvement of the community by example. The mystery schools were usually associated with the advance of civilization.

The pagan priesthood looked with great disfavor upon the true mystery schools. The priests felt that the teachings of the schools were competitive with that order of life advocated by the priests. It was necessary, therefore, that the adherents to the mystery schools meet in secret. Thus were formed secret brotherhoods.

The most profound secrets of nature, science, and art were not entrusted to the masses. They were taught, how-



ever, to the secret brotherhoods of the mystery schools. Aspirants of the mystery schools were taught to contemplate the unknown so that through understanding much of the unknown would become known. The initiate was made to realize that he was changing his old order of living. Many of the teachings were revealed in the initia-

tions conducted in the mystery schools. Through initiation, candidates were introduced to the mysteries. Initiations were ceremonial occasions in which the lives and accomplishments of various gods were used to exemplify or symbolize certain truths and concepts.

## **Osirian, Eleusinian, and Brahmic**

Perhaps the Egyptian Osirian mysteries are the oldest of all mysteries or initiations. In the original legend, Set killed his brother, Osiris. In the initiation rites of the mystery school it was shown that Osiris represented the earthly creative forces and also virtue and goodness. His brother, Set, was the manifestation of evil. It was pointed out that the two forces of good and evil were continually in conflict. It was shown that Osiris had led a good life, and that he was resurrected and enjoyed an afterlife. Isis, the sister-wife of Osiris, recovered the body of Osiris following his death, and she breathed into his nostrils the Breath of Life of another world.

Another ancient initiation was that of the Eleusinian mysteries. The mysteries were dramatized at Eleusis in ancient Greece. The principal characters in the mystery were Demeter and her daughter, Persephone—the god-



desses of agriculture. The death of Persephone, who was taken away by enemies, caused Demeter much suffering. The initiation taught immortality; and the myths about the goddesses of vegetation show that just as plants die in the winter and are reborn in the spring, man, after his earthly days, will be resurrected in Elysium, the heaven of the ancients. The secret dramas of the Eleusinian mysteries are generally believed to have been found by Eumolpus about 1400 years before Christ.

The Temple of Eleusis was lighted only by an opening in the roof. The opening represented the universe. Aristides referred to the Eleusinian mysteries as the common temple of the whole world. The advocates of the mysteries through their acts gave acknowledgment of the insufficiency of popular concepts to satisfy the deeper thoughts and aspirations of the mind. Everywhere and in all their forms the mysteries were concerned with the celebrating of death and with the restoration to life. In the various legends the details of the mode of death varied in the different countries where the mysteries were practiced.

It was generally known that there were mystery schools not only in Egypt, but also in Chaldea, India, and Greece. The essence of all the mysteries consisted of a conception of an unapproachable being, a being that manifested itself to the senses in the eternal round of movement, birth, life, and death. Revered powers in many of the mysteries were in reality nature gods.

Initiations in the mystery schools were often held on the occasion of the equinoxes on the separation of night and day at the moment when one of these principles began to prevail over the other. This, of course, referred to the eternal contest between the two principles of light and darkness. The keynote to the mysteries is found in the words of Longfellow: "The soul is dead that slumbers." To the Eleusinian philosophers, true birth was that of the immaterial spiritual nature of man rising above his fleshly nature.

In Dante's *Inferno* are symbolically described the sufferings of those who had not freed their spiritual natures from the cravings, habits, and limita-

tions of their baser natures. The secret exercises for spiritual unfoldment were probably not generally known, but there is reason to believe that they were similar to the Brahmic mysteries, since it is known that the Eleusinian ceremonies were closed with the Sanskrit words *konx om pax*.

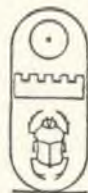
That the mysteries taught in the ancient schools were based upon great and eternal truths is attested by the veneration in which they were held by the great minds of that time. Cicero said of the Eleusinian mysteries that they taught men not only how to live, but also how to die. Apparently the Eleusinian mysteries survived other less strongly supported mysteries, and remained an institution until nearly 400 years after Christ. They were then suppressed by Theodosius who declared that all would be destroyed who did not accept the Christian faith.

In Athens the mysteries were practiced until about the eighth century. It is said that the ideals of early Christianity were based on the high moral standards of the pagan mysteries, and that the first Christians met in the catacombs under Rome and used as their places of worship the subterranean temples of Mithras. The mystery schools taught that no man could live intelligently who did not have a fundamental knowledge of Nature and her laws—and that before man can obey he must understand.

#### Initiations and Myths

Initiation in the mystery schools included the teachings of the truths of primitive revelation, the immortality of the soul, the existence and attributes of one God, and the phenomena of nature. Symbolically the mysteries demonstrated the one of which the manifold was an infinite illustration. Initiation was held to elevate the soul from the material and purely human life to a communion with that which was of a higher Divine nature. Plato said that the object of the mysteries was to re-establish the soul in its primitive purity and perfection.

Of the mysteries Cicero wrote: "It is with good reason that they use the term *initiation*; for it is in reality through them we have learned the first principles of life; and they not only teach us to live in a manner more consoling



and agreeable, but they soften the pains of death by hope of a better life hereafter." Probably the foremost object of the mysteries was to teach the doctrine of one God, the resurrection of man to eternal life—to give dignity to the human soul, and to see the reflection of the deity in the magnificent splendor of the universe.

The Mithraic mysteries are a simplification of the teachings of Zoroaster, the Persian mystic. Mithras, the god of intelligence, stands as mediator between Ormazd, representing good, and Ahriman, representing evil. In the myth, each was struggling for control of the soul, and for supremacy in nature. In the ritual of initiation were repeated references to the birth of Mithras, to his sacrifice for man, to his death so that men might have eternal life, to his resurrection, and the raising of humanity by his intercession before the throne of Ormazd. The Mithraic mystery schools seemed to choose caves, for the most part, for their meeting places.

Mithras was said to have been born on the occasion of the winter solstice about December 25. Mithras was said to dwell in the sun. As Mithras, he was lord of the sun. As Mithra, the feminine principle was represented.

Persian mystics carried Mithraism to Rome during the first century after Christ. At one time nearly all of Western Europe was converted to the Mithraic beliefs. Alexander Wilder wrote: "The Mithraic rites superseded the mysteries of Bacchus and became the foundation for the Gnostic system." The mystery of Mithras flourished particularly under Constantine. Mithras was not only light, but intelligence.

The Egyptian cross, Tau, was inscribed on the forehead of every person who was admitted into the mysteries of Mithras. The Tau represented life. A sword with a black blade and a white hilt was used in these mysteries to represent the two principles of light and darkness.

The Orphic mysteries are said to have been founded by Orpheus. These mysteries gave much attention to God, man, and Nature. Dionysus was the god of nature, or of the moisture which is the life of nature. Dionysus, Hermes, Prometheus, and Poseidon stand as one.

Like Mithras, Dionysus became the purveyor of light, life, and truth. Dionysus was said to be not only the creator of the world, but the guardian of it, to die only to be reborn again. This gave strength to the concept that Dionysus was the offspring of the creator.

Orpheus founded the Greek mythological system as a medium for his philosophic teachings. There are those who say that Orpheus was a Hindu. It is known that Orpheus was initiated into the Egyptian mysteries. The myth of Orpheus shows that he was one of the immortals who sacrificed himself so that mankind might have the wisdom of the gods.

Plutarch said that Adonis and Bacchus were regarded as one and the same deity, and that this opinion was founded on the great similarity in many respects between the mysteries of the two gods. In some accounts the mysteries of Bacchus were known as the Sabaeen, Orphic, and Dionysian festivals. They went back to the remotest antiquity among the Greeks; and by some were attributed to Bacchus himself; and by others, to Orpheus. Bacchus represented the rational soul of the inferior world. The mystery rites of Dionysus seemed to parallel those of Bacchus. Some felt that they were one and the same except that Dionysus was the solar aspect of Bacchus.

In the East, Bacchus was an Oriental deity. Sabaeen was the Oriental name for this deity. In earliest times he was worshiped in Arabia and India. Bacchus has been considered to be the same as Osiris of the Egyptian myth; yet Orpheus, it is believed, was first to carry the Egyptian faiths into Greece. The doctrine of the unity of God was taught by Orpheus. His incarnation, death, resurrection or transfiguration, his union with matter, his division in the visible world, his return to the original unity, were taught in the mysteries. The Bacchic rites at one time were of a high order.

The Druid mystery schools were particularly strong in Gaul and Britain during the period of the Roman conquest. In their teachings a simpler moral code was taught to all, while the deeper esoteric teachings were given only to the initiated. Max Muller referred to the Druids as "the men of



the oaks." Their study of nature was carried on, in part, in oak groves.

It must be acknowledged that there were other mystery schools than those mentioned. The teachings of those schools which were not under the thumb of the pagan priests undoubtedly had a tremendous bearing upon our culture today. The light of knowledge in some of the mystery schools grew bright, then dimmed through pressure and strictures by the priesthoods, only to grow warm and bright again.

#### **Modern Counterparts**

It is evident that the teachings of the mystery schools have been retained by various Orders, and perhaps reclothed in new symbolic garments. Much of the ritualism of modern Orders is based on the trials which candidates were subjected to, and the dramas of the ancient mystery schools. The trials were necessary in order to find the candidates worthy of the keys of wisdom with which they were subsequently entrusted.

Cagliostro declared that the rose on the cross was one of the ancient and true symbols of the mystery schools. It may be construed, then, that the mystery schools may have founded their symbolism upon the rose and cross. Just as regeneration is the key to mystical and spiritual existence, the rose and cross typify the regeneration of man through the union of his temporal nature with his higher divine nature. Just as the seed from the flowers, which wither and die in the winter, is reborn in the spring, so must man grow in the expansion and unfoldment of his intelligence, knowledge, wisdom, and the infinite power within his own being. Symbolically and allegorically, this was the high order of thought as taught by the true ancient mystery schools, and their rites were perhaps not as pagan as some historians would have us believe.

The ancient mystery schools, which have modern counterparts in the Rosicrucian and other nonreligious but fraternal Orders, owed their existence to the desire to perpetuate esoteric truths and a practical philosophy of life. These teachings were withheld from the uninitiated so that they could be preserved from superstition and corruption.

## *It Began In Egypt*



### **ANCIENT EGYPTIAN GLASS**

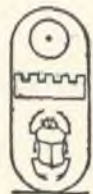
By JAMES C. FRENCH, M.A. F.R.C.  
*Curator, Rosicrucian Egyptian Museum*

THE oldest examples of glasswork, known to man, originated in Egypt; they were found in the tombs of the fourth millennium B.C. The early form of the glass, however, was really a glazed siliceous ware generally of an opaque color, which was worked into beads, necklace pendants, rings, amulets, tiles, bowls, vases, animal figures, and many other objects. The first use of a true glassy material by itself does not occur until the 18th dynasty (1500 B.C.).

An interesting story of the discovery of glass is told by Pliny. A ship from Egypt, loaded with natron, anchored itself somewhere on the shore of Phoenicia. Its crew unable to find any stones at hand to support their cooking ware used some lumps of natron, in order to prepare their meal. They were surprised when they noticed that the heat from the fire had fused the natron and the sand into a substance which proved to be glass; and so through this accident came the beginning of this ancient art.

The ruins of a number of glassworks have been found in Egypt, the earliest at Thebes—used during the reign of Amenhotep III—and three or four others at Tell el-Amarna, the city of the great Akhenaton.

The Rosicrucian Egyptian, Oriental Museum has many examples of the early Egyptian glassmaker's art. The Museum's collection contains a number of ancient receptacles used for holding perfumes and essences—also, on display are ornaments and amulets.



# Ancient Wisdom and the Bible

By GIBBERT L. BOSSARD, F.R.C., D.D.

Fellow, American Institute of Electrical Engineers

THE principles laid down by Jesus in the *Sermon on the Mount* are scientific in the strictest sense of the word—they deal with the Law of Cause and Effect. His so-called miracles are not the arbitrary, capricious decision of a deity; rather, they are the invoking of the spiritual Law of Cause and Effect available to all of us. That this is so is at once apparent from Jesus' statement: "Greater works than these shall he do." When Solomon said, "As a man thinketh in his heart, so is he," he too emphasized this Law of Cause and Effect as pertaining to our whole Being and all of our "Getting." The thought tendency established by us determines success or failure; health or illness; wealth or poverty; joy or sadness; happiness or discontent—all entirely in accordance with our daily thinking. This explains the esoteric meaning of the Rosicrucian statement COSMIC LAW FULFILLS.

However, this *thinking* must result in an inner experience, arousing the emotion, which then fires the power that initiates the cycle leading to concrete demonstration. The Beatitudes in the fifth chapter of Matthew (with these the *Sermon on the Mount* opens) summarize the whole Christian teaching. Correctly understood in its esoteric meaning, the teaching of Jesus reverses the present-day concept of orthodox religion, for it directs our thoughts to the "God of our Hearts," from the outer world of manifestation of Effect to the inside *Sanctuary of Self*—this latter phrase being a most appropriate and effective one, coined by the Emperor of the international Rosicrucian jurisdiction in connection with his recent book, which describes this condition of the inner self.



This concept of scientific Christianity is now held by millions of people. In tracing its origin we find an interesting coincidence: the first indications of an organized movement of scientific Christianity became apparent about 35 years ago, coinciding with the re-establishment of the present cycle of the Rosicrucian Order in the Americas. The Rosicrucian Order is not a religious movement; and as its students well know, it is a humanitarian, "nonsectarian fraternal body of men and women devoted to the investigation, study and practical application of natural and spiritual laws for the purpose of enabling all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace."

## Religions and Spirituality

The teachings of Jesus have influenced humanity to a greater extent than the teachings of any other Personality—but the amazing fact is that he never taught a system of theology. Neither does the Christian Bible teach theology or doctrines, which present-day orthodox churches think of such paramount importance. Jesus also never introduced any form of ecclesiasticism or priesthood—a thing entirely against his own nature. "The letter killeth, but the spirit giveth life"; what a far cry this is from the pompous ornamentations and titles of certain religious groups. This has nothing in common with the Biblical injunction: "The Truth shall make you free." Jesus emphasized the inner experience which alone can bring spiritual illumination.

Jesus taught spiritual principles and he concerned himself with mental at-



titudes . . . "The hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a spirit and they that worship him must worship *him* in spirit and in truth." Here is nothing of dogmatic, doctrinal, detailed observances of outward behavior.

The orthodox Christian abhors the bibles of other religions; he thinks it sacrilegious to study them and he shuns the wisdom they contain. Why? Did not Jesus proclaim: "The Truth shall make you free." The Christian Bible is a guidebook and manual for the development of the soul-personality, but its language is that of mysticism and metaphysics and unless we have the key that unlocks this esoteric wisdom we fail to penetrate its secrets.

There are over 1,400 religions and cults, each claiming to be the sole and exclusive depository of the revelations of the only true religion. All the others must therefore be wrong. In addition to the Christian Bible there are many other bibles of world importance, representing other religions and cultures. This the orthodox Christian is apt to dismiss with the one word *Heathens*—hardly a sensible approach to "universal brotherhood"! Too much human prejudice and sectarianism stand in the way of spiritual enlightenment, yet 800,000,000 people profess to be Christians.

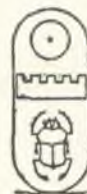
#### **Approach to Truth**

To arrive at Truth for its own sake and not merely to prove the correctness of one's own religious views, regardless of the facts, requires a scientific approach and great strength of character; to openly voice this goal—even in this twentieth century of scientific progress—takes undaunted courage, because the clergy, as in past centuries, insist upon conformity to their views of a special brand of "salvation." This is not so much a criticism of "blind faith," as a plea for a reformation from within the churches before a more appealing type of materialism has destroyed them; they are without doubt the greatest *potential* for good and should have our unstinted support.

Instead of following the refrain "The old-time religion is good enough for me," our churches must follow the Christ teachings by emphasizing the fact that *only through inner spiritual experience can we make progress toward greater perfection.* The concept of a self-effacing, lowly sinner must be replaced with the concept of the ideal man and woman—the true child of God who is seeking self-expression and who is a co-creator with God. Man must be taught to direct his thinking, and he must realize that so-called "sin" is the misuse of his spiritual powers, and therefore a mistake; he must realize that the only punishment which can follow is the natural consequence of *the act*, in accordance with the Law of Cause and Effect.

The time is now here where it is a mistake to think that the esoteric meaning of Jesus' teachings must be withheld from the masses and that only the clergy should be privileged to know them. There is a world of difference between the pristine principles taught by Christ Jesus and the intolerance that breeds sectarian difference of not even superficial value. The search for Truth will not destroy your faith in your church, in Christianity, or in the Bible. On the contrary, it will immensely strengthen it, because there is nothing mightier than Truth. It may destroy your childish attitudes, but Paul in the first epistle to the Corinthians pointed the way, when he said: "But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."

As the advanced Rosicrucian student knows, all the religions of the world, and therefore all the world bibles, draw their inspiration and commentaries from one original source: the ancient wisdom contained in the oldest scripture, the Vedas of the Hindus and in other traditions of incredible antiquity. The founder of each religion, inspired by a sincere desire to act as interpreter for his fellow men, has commented



upon the inner meaning of this ancient wisdom; or being inspired through spiritual meditation, he has restated these principles in language best suited to the conditions of his own environment and age. Outstanding examples of these emissaries, or interpreters, of the one great Universal Truth, are the great Buddha in India, with his Dhammapada, the scripture of the Law; Lao-Tze and Confucius in China; The Indian Bhagavad-Gita; Zoroaster of Persia; Amenhotep IV and Hermes of Egypt; Pythagoras and Plato of Greece; Moses in Syria, and later, Jesus the Christ in Jerusalem.

One's study of commentaries of the Christian Bible and of the principal

bibles of other religions becomes a source of enlightenment. The inspiration derived therefrom leads to a wider understanding and appreciation of the Christian scriptures. Each bible is a fragment of the mystical wisdom of preceding ancient civilizations, seen through the light of its founder. When combined, all of these bibles disclose one ancient spiritual tradition, one great Truth and one great religion.

In our present world, straining under fears, prejudices and apprehension of impending atomic doom, the popular psychological tricks of "getting" must make place for the dynamic, creative thinking which directs natural law and contacts Cosmic power.



## *Can You Explain This?*



FROM Frater Roland Ehrmann of Springs, South Africa, comes an interesting comment regarding the mysterious ruins of Zimbabwe in Southern Rhodesia: "Known to the Portuguese for many centuries these great ruins were brought to public attention in 1867. With walls in places thirty feet high and graduated in thickness from ten feet at the base to seven at the summit, these reminders of a forgotten past stand in three groups over an area of approximately two and a quarter miles. All main structures are elliptical or nearly so, are made of dressed but unmortared stone, and seem to have been part of a single plan.

"Of the age of the ruins or the builders themselves, nothing is known. The word *Zimbabwe* has been translated *stone buildings*, but archaeologists have not yet discovered who gave them that name, who the builders were, or when they worked to put them together. Interesting artifacts have been recovered from the ruins but these seem to be-

long to times much later than the original building.

"Two in particular, a zodiacal bowl and a divinatory bowl, suggest Egypt: the zodiacal bowl picturing the sun at the equinox between Taurus and Gemini indicating a period of 4000 years B. C., and the divinatory bowl showing a crocodile of particular significance to the earliest Egyptians. Also in 1867 a tribe of Mashonas (children of the sun) was living near by. Archaeologists rule these out as not being of any help so far as fixing Zimbabwe's date is concerned.

"At present, authorities have virtually agreed to disagree: some contending that certain Egyptians were responsible; some the Sabaeans from Yemen, Arabia; and others that the Dravidian Indians were the builders. Native 'tribal memory' is of little help, for it reaches back only some two hundred years to the Barotse Empire when the natives fought over the ruins of Zimbabwe. All in all, it seems a stalemated archaeological mystery. Can you explain it?"





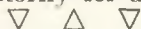
## Temple Echoes



**S**UPREME and Grand Lodge officers, ritualistic officers, convocation speakers, and thirteen colombes of the Supreme Temple—a hundred in all—enjoyed a pre-Christmas feast early in December in the Recreation room of the Supreme Temple. This annual dinner sponsored by the Order has become a very natural way; the Imperator remarked, of expressing the Order's gratitude for the unselfish service of so many during the year. Prepared and served by a group of sorors, under the direction of Soror Margaret Gerhard, the meal itself was an eloquent example of that unselfish service which the Imperator had in mind.

As on previous occasions, Grand Master Rodman Clayson presided with the right note of good fellowship. The entertainment was exceptional: Iru Price was back again with his accordion; Colombe Joan Hansen did a tap dance; Colombe Felice Miles played Manazucci's *Waltz Brilliant*, and former Colombe Arlin Drake gave an interpretive Spanish dance. There were four big little Juniors from the Bessie Clark Dance Studio who performed some acrobatic dances. Frater James French sang *Jesu, Joy of Man's Desiring*; a group of Colombes sang *Silent Night*, and Frater Paul Deputy directed a community sing.

Prestidigitator Peter Falcone, ably interfered with by Pat Dugan's assistance, added just the fillip necessary to make the evening complete. Reportedly the high point of this demonstration came when the suave Dr. Talley risked his neck in the Falcone noose—and broke the rope. Some rough neck, according to the Maestro. The evening ended satisfactorily for all concerned.



The Light and Shadow Club of San Jose presented an exhibit of Photo Art in the Rosicrucian Egyptian and Oriental Museum during December. Nearly a hundred prints made up the exhibit, and there was variety enough to please the large number of visitors who came to see them.

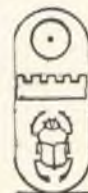
The Club's selection committee, in addition to President Ed Cismondi, included George Andrews, John Barnes, Ted Meyer, and Jerry Seabury.

One visitor to the exhibit was kind enough to leave a list of the prints which he found especially attractive. Since it seems fairly representative, it is given here: *Red Sails*, Gustav Fassin; *Antique Geometry*, Manuel Sunyer; *Autumn Mist*, Ed Cismondi; *Tritomas*, Sam McNear; *Fence Pattern*, Walter Rohde; *R.P.M.*, Bill Ollom; *Checker Abstract*, George Andrews; *Eggshell Abstract II*, John Barnes; *Fog Fairyland*, Vernon Broadbent; *Seclusion*, George Alves; *Lone Vigil*, Arnold Del Carlo, and *A Street in Taxco*, Ruth Penberthy.

On December 9, Dr. Gustav Fassin, a member of the Club, gave an illustrated lecture in the Museum on "A Century of Photography." A pioneer in the field of stereo-photography and co-founder of Argus Camera Company, also a designer of its products, Dr. Fassin kept a large audience strictly attentive in a thoroughly expert and charming manner.



Just before Christmas, the Kepher-Ra Club held a Carnival in the Temple Recreation room—to raise money for local relief work. The money-making ideas were as various and ingenious as the generous entertainment provided. Result: an evening of fun for all (counting the hard labor of Kepher-Ra



members on the side of fun) and over \$100 clear for its welfare fund.

\* \* \*

Lodges, and Chapters too, have made successful use of the bazaar idea to raise funds for worthy purposes. Outstanding in this regard is the work of the Scarab Club of the Vancouver, B.C., Lodge. Its proceeds from the November bazaar netted something near \$800. Francis Bacon Lodge of San Francisco and Booker T. Washington Chapter of NYC are others reporting successful bazaars.

▽ △ ▽

Hermes Lodge in Los Angeles has instituted a "Begin Again Class." The brain child of Inspector-General Gilbert Holloway, Sr., the Begin Again Class was welcomed by Master Tom Winsborrow as a means of satisfying those members who wanted to review their studies in thoroughgoing fashion. Past Master Ed Copeland got the whole idea moving with a most individual and ingenious method of presentation and now even advanced students of the highest degrees are happily in their second neophytehood.

On December 4, Inspector-General Lawrence E. Blanchard of Oakland was the honored speaker at the Supreme Temple Convocation in San Jose. On the day following, Frater J. Duane Freeman, Director of Sunshine Circles, went from San Jose to Oakland to address the lodge—a double-header for Oakland.

▽ △ ▽

In November, Thebes Lodge of Detroit had another of those mysterious Feather Parties. Turkeys were mentioned, also chickens "de-feathered." If words mean anything at all—semanticists say they do—then why at a feather party is everything defeathered? A young housewife recently arrived in the U. S. met with similar doubletalk from the butcher when she bought a chicken. "Do you want it dressed?" he asked.

"No," she said, "I'll have it undressed," and was she amazed when she unwrapped it at home to find that it was dressed—it had all its feathers on!

▽ △ ▽

*Espiral*, publication of Quetzalcoatl Lodge of Mexico City, recently asked the question: "What generally have you found to be most beneficial in your study and practice of Rosicrucian principles?"

Among the replies were: "The ability to create favorable conditions in my life."—Maria de Jesus Degollado.

"The discovery of my inner potentialities and the unfoldment and use of them."—Juan Aguilar.

"The acquisition of knowledge for better living."—Ruperto Betancourt.

"The balance between material and spiritual things."—F. Valero.

"The gradual change in my way of thinking and acting."—Elena Guzman.

"The gift of understanding and the joy of service."—Rafael Virtiz Rojo.

## ROSICRUCIAN RALLY IN PHOENIX, ARIZONA

The first Rosicrucian rally to be held in Arizona will be sponsored by the Phoenix Chapter of AMORC on Saturday and Sunday, March 15 and 16. A cordial invitation to this rally is extended by the Phoenix Chapter to all Rosicrucians in Arizona and to members visiting in that state. Registration for the rally will begin at noon, Saturday, March 15, at the Phoenix Woman's Club, 603 North First Avenue. A program will follow consisting of a Temple Convocation, lectures, demonstrations, and the first Arizona showing of motion pictures taken under the direction of the Imperator in Egypt and India. On Saturday evening, there will be a banquet followed by a dance. The Supreme Secretary, Frater Cecil A. Poole, will be present at this rally to address the members attending.

For additional information, members are invited to write to Mr. Thomas J. Croaff, Jr., Rally Chairman, 210 West Adams Street, Phoenix. The telephone number is: 4-3079.





### PARISIAN CONCLAVE

Shown is an assembly of French Rosicrucians who participated in a membership forum in Paris recently. The forum was under the direction of Mlle. Guesdon, Grand Secretary of AMORC in France. The Imperator, Ralph M. Lewis, was a guest speaker. Three members, representing the greater membership of Paris and environs, are laying plans to establish a ritualistic Temple in Paris in the immediate future.

*(Photo by AMORC)*



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The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book *The Mastery of Life*. Address Scribe S. P. C., in care of

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The following are the principal chartered Rosicrucian Lodges and Chapters in the United States, its territories and possessions. The names and addresses of other American Lodges and Chapters will be given upon written request.

#### ARIZONA

##### Phoenix:

Phoenix Chapter, 1738 West Van Buren St. Fred A. Warren, Master, 1254 So. 21st Place.

#### CALIFORNIA

##### Fresno:

Fresno Chapter, Hotel Californian, Van Ness & Kern Sts. Paul T. Dodgson, Master, 164 Yosemite Ave.

##### Long Beach:

Abdiel Lodge, 2455 Atlantic Ave. Henry L. Fout, Master, 335 E. 9th St., Apt. 7.

##### Los Angeles:

Hermes Lodge, 148 N. Gramercy Place, Tel. GLadstone 1230. T. H. Winsborrow, Master, 400 S. Kenmore Ave.

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Oakland Lodge, 263 12th St. C. A. Johnson, Master, 5936 Keith Ave.

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Akinton Chapter, 20 N. Raymond St. Frank L. Barnett, Master, 3134 N. Bartlett Ave., San Gabriel.

##### Sacramento:

Clement E. LeBrun Chapter, I.O.O.F. Bldg., 9th & K Sts. Margaret Irwin, Master, 1516 15th St.

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San Diego Chapter, 4567 30th St. Nell D. Johnson, Master, 2521 Frankfort St.

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Francis Bacon Lodge, 1957 Chestnut St., Tel. West 1-4778. Carl T. Endemann, Master, 87 Central Ave., Sausalito.

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New York City Lodge, 250 W. 57th St. Walter G. Klingner, Master, 135-15 Dennis Ave., Springfield Gardens, L. I.

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Manchester:  
John Dalton Chapter, St. Michaels, Spath Rd., Didsbury, C. E. D. Mullins, Master, 15 Moss Bank, Off Crescent Rd., Nr. Crumpsall.

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Barquisimeto Chapter, Carrera 21 No. 327, Apartado Postal No. 64, Dr. Epifanio Perez Perez, Master, Apartado de Correos 211.  
Caracas:\*  
Alden Lodge, Calle Norte 11, No. 6, Sra. Yolanda Diaz, Master, Apartado 988.

\* (Initiations are performed.)

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